December - 1929

TO JEHOVAH'S PREACHERS:

Jesus Christ, acting as the great High Priest of Jehovah and with full authority, says to the anointed members, "This gospel of the kingdom shall be preached in all the world for a witness; and then shall the end come." This is a part of God's Word, and shall not return unto him void, but shall accomplish his will. The commandment is so positive and emphatic that no one of God's anointed can mistake its meaning. This kingdom gospel must be preached. The only question is, Who will have the privilege of doing so?

The anointed will do the preaching. God has commissioned them so to do, and they could not be faithful by taking any other course. If you are one of the anointed you have the spirit of the Lord and it is a delight for you to obey his commandments. Preaching this gospel means proclaiming the good news of the Kingdom in whatsoever manner the Lord has arranged. He has provided the radio as an entree. He has caused millions of books to be manufactured containing the message of the Kingdom, and he has put his spirit upon his chosen witnesses that they may confidently do the work of putting this message in the hands of the people. When the preaching of this gospel is done, then the end of Satan's organization will come, and that will be the time of great rejoicing for the oppressed peoples of earth. It will be a time of greater rejoicing on the part of the anointed, because they will witness the name of Jehovah completely vindicated.

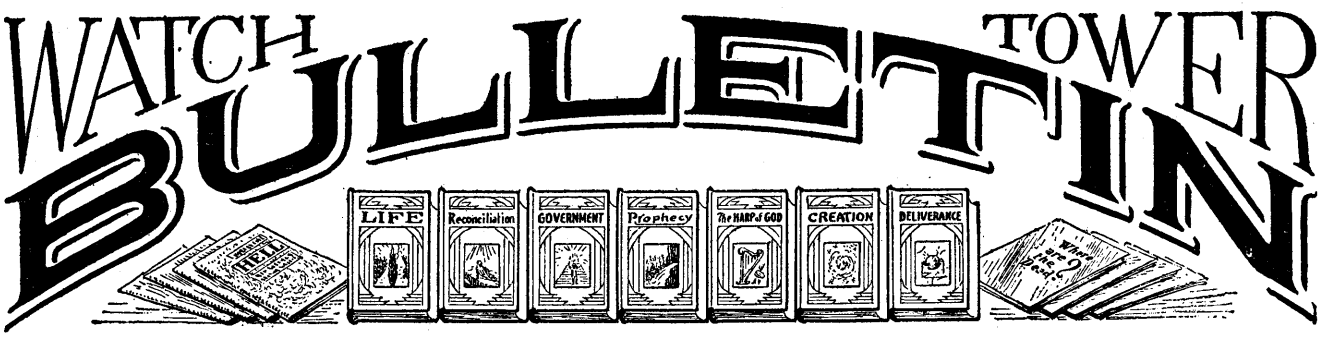
The preaching of this gospel brought reproach upon Jesus. A servant is not greater than his master; therefore expect to be persecuted. Those who gain the victory must overcome the world. Those who love God and are faithful will overcome. When you find opposition, rejoice and go right on telling the truth to others. Such is the privilege of each one of the anointed. You are serving the people with that which is of far greater importance to them than all the material wealth of the world. The groaning creation needs the message of the Kingdom. Knowing that you are doing right and that good will result, and that Jehovah's name will be vindicated, never for one moment slack your hand. Faithfulness to the end will bring boundless joy.

Read this BULLETIN and then thank God that together we may work in his cause. Go and preach this gospel of the Kingdom to the praise of Jehovah, and according to his promise richest blessings shall be your portion.

With much love and best wishes,

Your brother and servant by his grace,

J. Rutherford




4 FOR 25¢ THESE 7 FOR $2.40 4 FOR 25¢

# THIS KINGDOM GOSPEL MUST BE PREACHED

The only reason for the existence of the Society is to preach this gospel of the Kingdom. The church, the anointed of the Lord, are interested in nothing else but this Kingdom, which will bring about the complete vindication of God's name. Do we not have a wonderful privilege to have a part in this? Just think of it. Here, at the end of the age, when "the wise shall understand", the anointed may plan and endeavor to bring about a greater witness to the name of Jehovah. This must thrill everyone who is really in the truth.

We are the Lord's witnesses. We are not engaged in a bookselling campaign; our purpose in going from door to door is to leave a witness that Jehovah is God. Needless to say, there are very few who know that. But in going from place to place, leaving here a little and there a little of God's truth, we give the witness God wants given. We are not booksellers; we are preachers of this gospel; we place the literature with the people who desire to know more about this gospel, and they are glad to give in exchange an amount of money to cover the cost of production and distribution. Some courts of the land have charged the Lord's anointed with engaging in commercial business on Sunday. That is because they do not know that we are engaged in the biggest, the greatest, the most important work under the sun, the defense of God's word and name! The Lord's people have the right to preach the gospel of the Kingdom when, where and how he directs. The noticeable thing about Peter, John and all the disciples was their unceasing efforts to tell out the truth in spite of all opposition. The rulers of that time perceived that these were unlearned and ungifted men, yet they did recognize that these had walked with Jesus and, like him, were bold in their stand for their rights to preach the gospel.

This gospel *must* be preached; and since Sunday is one of the best days of the seven in the week for that purpose, that's the day on which we will make a special effort to tell someone, somewhere, about the Kingdom, regardless of man-made ordinances.

We look forward to this coming year with joy, because we know that the Lord is pleased with our desire and efforts to give a greater witness than last year. To keep us reminded of the Lord's special commandment at this particular time, Brother Rutherford has chosen as our slogan, "This Kingdom Gospel Must Be Preached."

### A Wider Witness

The Society, every year, makes plans for bringing about a greater witness than before, and as members of the Society, all of the anointed are vitally interested in the outline of the work for the year 1930. We believe this will make everyone of the anointed exceedingly happy. Beginning with January 25, 1930, the seven cloth-bound books written by Brother Rutherford will be offered to the people for $2.40, instead of the present offer of only six for $2.45. The second thing is that four of our ten-cent booklets will be offered for a quarter, and nine of them for fifty cents, instead of the present three for a quarter. Just one more thing, and that is, a ten-percent discount will be taken off the retail amount of any combination totaling more than $1.50. This means that if you make up a combination which would amount to $2.00, a 10% discount, or 20¢, would be subtracted, so that the party would receive it for only $1.80. Now, isn't it wonderful, the things the Lord provides for his people? The Lord has made

every provision for the anointed to preach this gospel of the Kingdom. Don't you believe that you can place more seven-book combinations at $2.40 than you could six-book combinations at $2.45? We believe so. Last year the average class worker placed 10.3 five-book combinations, auxiliary colporteur 32.8 combinations, and pioneer 143 combinations. Now, if with these new prices the class workers can place 12 seven-book combinations each, the auxiliaries 33, and the pioneers 150, with a similar increase in the smaller combinations placed, we shall more than surpass the quota of 5,500,000 books and booklets.

The following is the price you will take when placing the books and booklets:

BOOKS

| | |
|---|---|
| *Harp* | .35 |
| *Deliverance* | .35 |
| *Creation* | .35 |
| *Reconciliation* | .35 |
| *Government* | .40 |
| *Life* | .45 |
| *Prophecy* | .45 |
| Total | $2.70 |
| The 7 books in one combination | $2.40 |

BOOKLETS

| | |
|---|---|
| Single | .10 |
| Two in combination | .15 |
| Four in combination | .25 |
| Nine in combination | .50 |

### Change on January First

The pioneer and auxiliary colporteurs will receive information from the colporteur department very shortly as to their new rates. All change in prices will go into effect January 1. That will give you the time between the 1st and 25th to dispose of your old stock, and all the orders that we receive after the first will be charged on the accounts according to the new price list. This will be for both classes and colporteurs.

During the last drive-week, in which we stressed *Studies in the Scriptures* for $1.25, the results proved beyond a doubt that more books can be placed in the hands of the people when the price is lower. The people realize that we are not book agents, nor trying to make money, but are encouraging home Bible study and are there in the interest of God's kingdom, which will bring them life and happiness.

Owing to the unemployment situation, crop failures, and financial depression, which are so prevalent in this country, a special effort should be made to inform the people concerning the only true remedy. The following letters from what might be called "hard-hit" territory illustrate how the lower price aids in placing more literature.

A brother and sister write us from Florida:

Owing to hard times in Florida, we felt that we should be doing well could we dispose of our *Scripture Studies* in that time. Imagine our surprise when Monday, 4 p.m., of the week of the drive came, we found ourselves out of *Scripture Studies*. We put the balance of the week in canvassing for the other volumes. We had a glorious week.

Another one from Wisconsin says:

Practically all marveled at the offer, taking the books quite readily, even to the extent of giving every cent in their possession, or borrowing money. This proved to us that there is a class whom the Lord favors with the light at the present time.

### Our Privilege

It should rejoice our hearts to have the privilege of offering these people some literature that will bring them comfort and peace of mind. Some of the friends think that they should not accept the last few pennies or dollars from the people in exchange for the books. Remember what the Bible says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In the 6th chapter of Matthew the Lord says, "Is not the life more than meat, and the body than raiment?" No matter how much anyone eats or how much he has to wear, it will not bring him life. The only way to get life, peace, and happiness is through God's Word. Jesus said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." We have this message and should take it to the people now. Undoubtedly the conditions are bad in this country, but that always proves to be the best time to give the message of comfort to the people. When they have plenty of money and are prosperous they are self-satisfied; they do not think of the Lord. When adversity comes, then they are more inclined to turn their thoughts and attention to the only true God and we have something for them.

President Hoover has called together the railroad men, labor men, bankers and those repre-

senting the big business institutions to try to stabilize the business conditions in this country. There is unrest and unemployment. People are wondering what it's all about. There never was a more favorable time or more hearing ears than when conditions are just as we find them today. We, the Lord's anointed, have that which the people need and must have; namely, the reason things in the world are as they are, and the information that the Lord's gracious purpose is to smash the Devil's control of earth and bring happiness, plenty and life to the people.

During the last drive week the friends in the United States placed 17,639 sets of *Studies in the Scriptures,* and from England the report came to us that they placed all of the 6,000 sets they had on hand. We know that there have been hard times in that country, but it seems that the harder the times the better it is for us to approach the people. The Lord has made it possible that we can now offer the later books at a reduction. Due to these arrangements every one in the Lord's organization should 'press the battle to the gate', so that the truth can be placed in every home possible regardless of conditions. Then only shall we have preached effectively the gospel of the Kingdom. This, dear friends, is more important than anything in the whole world. With this reduction a greater amount of literature can be placed in the homes of the poor, and the rich too, for that matter, and, with the Lord's blessing, God's name will be magnified. We should just like to give you a few more letters showing that a lower amount will place more books.

We hear from Oklahoma:

One experience I had was, I placed six full sets in one store. So if there is any other drive for any reason, count on me.

We are going to count on this worker for the whole year with these new prices.

From Illinois:

People seemed to be astounded at the price. They could hardly believe but that we meant $1.25 for each volume. Many said, "$1.25 for each volume would be cheap," which is true, when one knows the great truths in each one.

### The Year's Campaign

With the new prices in effect January 25, we wish to outline the campaign for the entire year. As stated in the *Bulletin,* there will be a special drive with *Prophecy* from January 25 to February 2. During this period of time we wish that all of the class workers would engage in a one-book drive, using only *Prophecy.* However, the colporteurs should work with the seven-book combination. We hope that every one of the colporteurs will put forth a special effort this week to place the seven books at $2.40. Your work will prove the effect of this remarkable offer, and we shall be very much interested in your reports.

The first IBSA Week for next year will be from April 26 to May 4. Of course, from February 2 on, the class workers will engage in the seven-book campaign, but we hope, by the 26th of April, to have all classes supplied with the flashtone cartons containing the seven books, so that every class worker will make a special effort with the seven-book combination during the first IBSA Week. Arrangements have already been made to have the Bethel Home and the factory closed on May 2, 3, and 4, so that the family can engage in the big spring drive of the year.

The second IBSA Week will be from September 27 to October 5. Further details of the month to month work will be given in the regular monthly *Bulletin.*

Another feature of this year's campaign which we believe will prove to be a great stimulus to the workers is the division of the country into *nine* districts. In each district one or more regional service directors have been assigned for the purpose of encouraging and helping the friends to give a greater witness to the Kingdom. Seventy-two different conventions have been arranged to be held throughout the year, and so conveniently located in various parts of the country that the friends in every class will be able to be present at one or more of them. Each convention will begin with a special rally on Friday evening. Part of Saturday and Sunday forenoon and afternoon will be devoted to the field service and meetings will be held in the late afternoon and evening of each day. The theme song of each convention is to be, THIS KINGDOM GOSPEL MUST BE PREACHED. A chairman will be appointed by the Society, to serve, and the regional service director in the respective districts will be there also. We believe that such assemblages of the brethren in an unselfish desire to honor the name of Jehovah will be richly blessed by him.

Special arrangements have been made for

auxiliary and pioneer colporteurs' rates. Those who put their time in these branches of the service are surely blessed and taken care of by the Lord. Some have said that the Lord does not take care of all his people, because this or that brother does not make expenses and has had to drop out of the colporteur service. In all such cases, investigation discloses that such did not really put in the time required in the pioneer or the auxiliary work. The strange thing is that some people expect the Lord to perform miracles for them and to do more for them than they do for themselves. Anyone in the world holding down a job is expected to put in at least eight hours a day. Under the special arrangement for colporteurs, no one has to put in that much time in straight canvassing in the Lord's work to make ends meet. The Lord expects reasonable service from his anointed, and such service persisted in yields sufficient for their needs and abundant blessings. They do not engage in the colporteur work to make money. Their only reason should be to sing forth the praises of God by 'preaching this gospel of the Kingdom'. If this is their reason, then the Lord will surely take care of them. The main cause for dropping out of the work is that such colporteurs do not put in enough time in the work. We received a letter not so long ago from a colporteur who has been in the work for years in answer to the question, "How do you keep in the service?" We quote part of the letter he wrote in reply:

### How to Get into the Pioneer Work

There are just two things to do to get into the Pioneer Service. (1) DETERMINE by the Lord's help TO DO SO. (2) DO IT. If you are a Christian, fully determined to do God's will, there is no other preliminary required. Someone says, "I have been considering it for some time." And another, "I am seriously thinking about it." This reminds us that some have "considered" and "thought" about consecration for forty years, more or less. But we ask, What are you getting out of your "considering" and your "thinking about it", but misery? Is there any joy in it? In your mind's eye go for a moment to the proverbial old swimming hole and see the poor fellow there, shivering on the bank, afraid to get wet. Isn't he "thinking" about getting in? Does not his presence there without clothes prove beyond a doubt that he has been "considering" the matter "seriously" for some time? Hear the happy shouts of the boys that are already in! They beckon and exhort, "Come on in, the water's fine!" Who is more miserable than the boy who keeps on "considering" and reconsidering the matter? His "thinking" and rethinking about it gets him nowhere. He will soon be compelled to "get in the swim" or else put on his clothes and go home. Now the greatest opportunity of the ages is offered to the children of God. Those who have plunged whole-heartedly into the service of God are all aglow; the joy of the Lord is their strength. They shout joyfully to their brethren, "COME ON IN, THE SERVICE IS FINE!" They freely declare that no good thing has Jehovah withheld from them. It remains, however, for each to determine for himself whether to merely get his feet wet and be miserable while he goes on "considering" and "thinking about it", or to plunge in all over and at once, and be filled with the joy of the Lord, with the others. "Time to go home" will soon be here!

It seems highly appropriate at this time for all the pioneers, and all who ought to be pioneers, to catch on that there is now something more important going on than farming, dishwashing, barbering, clerking, carpentering, teaching, managing, doctoring, contracting, or being the greatest salesman, statesman or railway president on earth. The deliberations of Wall Street, Congress, and the League of Nations are but child's prattle as compared with the word which God has put in the mouth of his anointed.

### How to Stay in the Pioneer Work

It is one thing to get into the pioneer service, and it is quite another thing to "stick". Did anyone ever hear of a man of the world attaining eminence in his line by averaging 20.98 hours' work a week? No sir! They work, and they work hard, fifty to one hundred hours a week. Great men (???) like these cannot afford, and are not expected, to run errands for grandma; or make a dress for Susie; or help mother do the washing; or take care of Aunt Molly's children while she goes to help Aunt Kate take care of poor little Bennie with the whooping cough!! No indeed! Such men are too busy. Their business is *too important,* they think. Well then, what do you think about the importance of your business, Mr. Colporteur? Who commissioned you to please your relatives, or to do "thank you" jobs for the neighbors, so that they will sing your personal praises while they push aside or even insult your God? Sentiment may be all right in its way, but its way is a long way from the way of the anointed. Our time belongs to Jehovah God, and we must stand up and say so, no matter what devils or men may say, or what dire calamities they may predict.

Since time is the stuff *service* is made of, it may be helpful to analyze what we did with our time last year, with a view to improvements this year. There are 24 hours in every day; 7 days in every week; and 52 weeks in every year. The Lord has slighted no one. Each of us has 168 hours to account for in every one of those 52 weeks of last year. Let us scratch our heads and get busy.

We had to have 8 hours to sleep, and 3 hours to eat, and 1 hour to dress and undress, every day; so there is one half of every week accounted for, the first thing. That's 84 hours.

Since the secret of health is not yet out, most of us are incapacitated by sickness for a portion of the time; some never have a sick day, and some are never entirely well. Just to be liberal, say we averaged 10 hours sickness a week apiece, in addition to our eating and sleeping time. That's 10 hours.

Most of us attended, or should have attended, one convention during the year. Getting ready to go, going, attending, getting back, getting unpacked and ready to canvass, took us from one to three weeks, according to distance and mode of travel, and diligence exercised. Make it liberal and say two weeks, at 12 hours a day; that's 168 hours, or an average, in round numbers, of 3 hours each week of the year.

Unfortunately, wives and hubbies get sick, as well as we. After laying aside all sentiment and selfishness and foolishness, and after leaving everything undone that we possibly can, there may have been a few personal and family obligations to be briefly but unavoidably attended to. Let us allow very liberally for such losses of time. Make it three weeks at 12 hours a day, or in round numbers, 5 hours a week, on an average, for the whole year just past. Many ought not to have to spend an hour in this way.

Autos also get sick. Sometimes we have to sew on buttons, shave, bathe or shop. Let us be liberal again, so our account will balance. Say 5 hours a week, as an average for the year on these items.

Now what else? "Vacation!" shouts someone in the rear. We came near not hearing you, as such an item almost looks like "padding" the account. A crowd that worked only 20.98 hours a week itemizing that they took a vacation!! Well, here it goes! Vacation, two weeks; and that is an average of 3 hours a week for the year.

Now for something better. We must allow for traveling to territory every day, and for occasional moves from one territory to another. Think, too, how we pored over our bookkeeping, and made out weekly and territory reports! Books had to be ordered; shipments received, handled, stored, unpacked, rehandled. Yes, and we did some real brain work, too; we did a lot of thinking ahead and laying plans. All of these things are real pioneer work. Properly attended to they saved time for the actual canvassing. Now let us again be liberal with ourselves, and allow ourselves 50 percent as much time for this subsidiary colporteur work as we got in the actual canvassing. Call it 11 hours a week average. Now can anyone think of anything else that honest Christians in the pioneer work would be doing? Then let us count up and see where we are.

| | | Hours a week |
|---|---|---|
| Eating, sleeping, drinking | Average: | 84 |
| Sickness | " | 10 |
| Annual convention | " | 3 |
| Outside obligations | " | 5 |
| Autos, sewing on buttons, etc. | " | 5 |
| Vacation (???) | " | 3 |
| Subsidiary colporteur work | " | 11 |
| ACTUAL CANVASSING | " | 20.98 |
| *To balance account* | " | *26.02* |
| Total | | 168.00 |

Being interpreted, the above analysis means that in addition to our most liberal weekly allowance for every necessary activity, we colporteurs have somehow or other spent over TWENTY-SIX HOURS A WEEK apiece, every week in the year, at something which was not actual preaching and is not in our liberal estimate.

It is a fact that pioneers during the last year put in an average of 20.98 hours a week. In winter some of them drop out and others canvass only ten, eleven, or twelve hours. No wonder they cannot make expenses. Then others canvassed thirty, thirty-five, or forty hours, and these helped to bring up the average to twenty hours a week. The above letter, written us by an old-time, successful colporteur, is applicable not only to a pioneer, but to an auxiliary or a class worker; and all can put it into practice. The biggest thing in our lives should be to preach this gospel of the Kingdom; and if we would so put in our time in witnessing from door to door, more people would have the opportunity of getting this message and more books would be placed in the hands of the people. Let every one of us this year put forth a special effort and endeavor to carry out the Lord's commandments.

### Suggestions for Preaching This Gospel of the Kingdom

The Lord has anointed his people to preach the gospel of his Kingdom as a witness to all nations. Jehovah declares that when they have

performed their part, then he will make for himself a name. How important it becomes, then, for each one of the anointed to put forth every effort in order to perform his part. The question uppermost in the minds of all those who truly love the Lord is, "How can I perform my part better? How can I leave a better witness to the honor of Jehovah's name?"

In order to do this, it is important not to talk too much, so as not to kill the interest which might otherwise be stimulated. To leave a witness it is not necessary to tell each person everything about the Bible or to answer all his questions. Some try to do this, with the result that it turns the person against the message. Oftentimes some workers return without having done anything besides talking to three or four persons during an entire afternoon. When such is the case they usually do not place anything. If you look over your experiences you will usually find that in the places where you have done the most talking you have left the fewest books. One colporteur writes us as follows:

Whenever I hear any one talk like that, a mental picture arises before my mind of a man, wet with perspiration, with a spade over his shoulder, appearing at the cook shack of the construction company at dinner time. He is hungry and happy, and talks garrulously of his accomplishments of the forenoon, with his spade. He is on the pay roll of the company as an operator of a great steam shovel, and is supposed to handle thousands of yards of material every day, not spadefuls. What business had he with a spade, while his company's great steam shovel, supposedly manned by himself, is dangling idly in mid-air? Why talk about "giving the witness" when one has merely been giving a mediocre talk to some individual while on the pay roll of Jehovah God to deliver the very finest of sermons wholesale, and in printed form, at all the next houses?

In order to leave an effective witness, the first essential is for one to really appreciate the importance of the work which he is doing. Remember that you are acting as a representative of the great Jehovah and that your purpose is to sing forth his praises to the honor of his name. You are not a book agent, nor do you need to apologize to any one for the work which you are doing. No greater commission can be granted to a human being than that which you are fulfilling as you go from door to door with the Kingdom message. If you keep this in mind, then even if you do not place any books, you will not become discouraged. As one colporteur writes us, who has had bad days as well as good ones:

Don't be discouraged. "That's easy to say, but I can't help it. If I can't sell books I just get discouraged and down and out and unfit to canvass, and I just have to give up for awhile," someone replies. But such is not the right attitude. God's anointed do not sell books. They have a high commission to preach 'This Gospel of the Kingdom'. If your best endeavors fail to place the books in the homes of the people, and you "can't help being discouraged", here's what you can do. Do not *give way* to your discouragement, but instead redouble your energies and KEEP ON KEEPING ON. Success in this fight is only for those who DO the will of God, not the will of discouragement. The faint-hearted ones who can't get started today, but will 'Try it' again tomorrow if some other excuse does not turn up, may expect all kinds of financial and other troubles to beset their way. In fact, that is just the way to get into the tribulation class.

As a witness for Jehovah, the importance of this work can compare with nothing else. To the anointed it is the all-important thing; and the more time that can be devoted to this work, the greater become their kingdom interests correspondingly. When viewed in this light, the worker, as he calls on the people, will be able to speak with conviction, with boldness and in a convincing manner because he really believes what he says and in the work which he is doing. All business concerns realize the importance of their representatives themselves being sold on their articles, if they are to succeed. The anointed of the Lord, therefore, have the first requirement for success if they really have faith in the Lord.

### The Approach

As you go to the door, then, do so with confidence, remembering that your work is the Lord's work and that you are there, not to ask the people for anything, but rather to give them an opportunity to attain life; for no one can get life without an understanding of the great fact that Jehovah is God.

Smile as the person answers the door. You have a message of good cheer, something that you are happy about, and something that will bring happiness to them. This doesn't mean, of course, that you should grin at them like a "Cheshire cat", or just assume an affected smile for appearance only. Such a smile is worse than none at all. The main thing is to be natural;

and if you really appreciate the privilege which the Lord has given you to call on the people from door to door, you just can't help being happy about it and smiling as you tell the people about the good tidings which you bring them. A smile brings cheer right at the start of your canvass. With the great amount of distress and misery in the world today, there is very little cheer, and probably the one upon whom you are calling is in need of it. One colporteur writes us that he has made this rule for himself: "Never stop smiling. No one will get very mad at you while you are smiling, and it's sure you can't get angry with a smile."

Naturally the people are more or less suspicious of agents, and in many instances you will find that, when they see you, a stranger, at their door, they will begin looking around for your bag of books, or case, and the first thought that comes into their mind is, "I wonder what this person has to sell." Hence, if possible, it is advisable to keep your books out of sight until you have introduced yourself. By your having an open bag of books standing in clear view, they jump at the conclusion, "Oh, here's just another book agent. No, I don't want anything." The door is closed, and they have not heard a word you have said about 'representing the Watch Tower', etc. If you have some books in your hand, hold them behind you until you are ready to present them for their consideration. If you have a bag, place it where it will not be so readily seen. Remember, you are not a book agent, with something to sell. You are calling on the people to preach the gospel of God's kingdom. It is perfectly proper, then, that you should, if possible, avoid being mistaken for a book agent. If you are identified as such, you will almost invariably find that the person's mind is closed to what you have to offer, before you have had time to open your mouth. Keeping your books out of sight until you are ready to tell about them will help in this respect.

### The Introductory Remarks

Coming to the door with a smile on your face and keeping your books out of sight, you must now be ready to say something that will introduce yourself, make known your mission, and arouse interest. It is important, then, to say something that will attract their attention to what you have to say. The following is an example of what *not* to say.

"Good morning, lady. You don't want some good books on the Bible, do you?" Why would such an approach be poor? In the first place, because the very question itself invites a negative answer. Be positive, not negative. In the second place, the vast majority of people are not interested in the Bible. Our mission is to encourage home Bible study and to interest the people in the study of God's Word. To simply come to the door and introduce yourself in such a manner is to be inviting the door's being closed in your face as just another book agent.

Open your remarks with some statement that will introduce yourself and at the same time awaken a curiosity in what you have. It is for this reason that many of the workers have been using the following with good success: "Good morning. I represent the Watch Tower, which has been broadcasting Judge Rutherford's interesting Bible lectures over a network of 32 radio stations every Sunday morning. Have you ever listened in to these wonderful lectures?"

Why is such an opening more likely to arouse interest? In the first place, because most people nowadays are interested in the radio. Secondly, because the fact that the Watch Tower broadcasts over a large network of stations adds weight to what you have to say, and naturally the person at once begins to wonder for what purpose you are calling on him. And in the third place, thousands of people have listened in to these programs and will know at once how to receive you. If they have listened in to the programs they usually take one side or the other. If they are opposed, then the sooner you find out the better, for then you can be on your way to call at the next home without waste of time. If they are favorably inclined, then the sooner they know who you are, the better. You and your work are at once identified as being something different from the usual hocus-pocus of the churches and other religious bodies.

Some have asked the question, "Should I not say that I represent the Lord, instead of the Watch Tower or Judge Rutherford?" Of course, you do represent the Lord in going about from door to door with the message of his kingdom, and as far as the truth is concerned in the statement it would be perfectly proper, but one should bear in mind just what effect the statement will have upon the people, and whether or not it will aid one in leaving with them a witness. Such an introduction, in the majority of

instances, would lead the party so addressed to think, 'Here is some religious fanatic who is going to try to convert me or take up a collection.' The opening remarks should be such as not to create the wrong impression, but rather to gain the attention so that you can explain to them your mission and sing forth the praises of Jehovah. It is perfectly proper to say that you represent the Watch Tower or Judge Rutherford, because you are bringing to their attention books published by them and written by him. Try to keep in mind the point of view of the people, and make your remarks accordingly.

The advantage in asking them if they have listened in to any of the programs is that it brings their minds to what you are saying. Naturally the person called upon is wondering what you are there for, who you are, etc., and his mind is likely to stray to his own thoughts regardless of what you are saying. His answer to such a question will give you some clue as to what he is thinking about and whether or not he has misunderstood your introduction. With such an introduction you will frequently meet with such answers as the following, "I don't want to buy a radio," "I have no radio," "I think I have listened in to them," "Yes, and I like them fine," "No, I have never heard them." All of these give you some clue as to how to proceed with your canvass. If the party thinks that you are there selling radios, it is well to know the fact at once, in order that you can tell him, "Please do not misunderstand me, I am not here selling radios, but rather my mission is to try to encourage home Bible study by helping the people to understand how they can really find out an answer to their many questions right from their own Bibles," or something similar. If he has listened in but does not seem to identify you or your message, then you can proceed accordingly with some such remarks as, "I am glad to know this, because thousands of people have been listening in and have been expressing their desire to know more about the good things which Judge Rutherford has been telling them from the Bible." The finest material available for canvasses may be found in the foreword of each of the books. These forewords were written for that very purpose.

### Produce Books Quickly

It is well not to make your opening remarks too long; for to do so but loses the interest of the people, and their minds begin to wander again. A few introductory remarks, as the above, should be sufficient. Then produce the books, with some such statement as, "There has been such a demand for the Bible proof of what he has been saying that he has compiled this in these books which I have here today."

### Meet Objections Before Expressed

As soon as you show them the books, what effect does it have upon the majority of listeners? Most of them will think, "Just as I thought; another book agent." And the next objection that comes into their minds is, "This fellow is going to try to stick me for a lot of money for all those books. I can't afford them, and won't pay any attention to him."

These objections might just as well be recognized by the worker, because they are but the natural reaction to the very fact that you are there with a set of books. Why not answer these objections at once so that you can have a better opportunity to tell them of the Kingdom and interest them in the study of God's kingdom message. How can this be done?

One worker informs us that he has had fair success by stating at this point when he presents the books, "Now please don't mistake me for a book agent, for I am not. I am here to tell you about the good news of God's kingdom and to try to encourage the people to look into their own Bibles and to understand it for themselves. These books are put out at cost price of printing and distribution, so that everyone can get the good news."

Having answered two of the main objections which arise in the mind of most people you can proceed to tell them something about the books themselves and how they will answer their many questions.

Remember not to talk too much. Many people have refused to take any books merely because the one calling upon them has talked and talked in an uninteresting fashion upon something that they know nothing about and are consequently not interested in. By telling them all you know, they are inclined to feel, "Why take the book? He has told me what I want to know, and I wouldn't be interested in reading any more."

Sometimes it is well to even answer a few more objections in this same manner in your canvass, particularly when you get into a com-

munity where there seems to be a general sameness in the thoughts of the people. Haven't you found that some days you go out into a section where it seems that everyone tells you, "I have my own Bible," and that seems to settle everything in their own minds? It seems that when they have given utterance to the objection it is indelibly impressed upon their minds and is more difficult to break down. When you get into such a community, then build up your canvass so as to meet this objection before they have time to utter it. Follow up your introductory remarks with some such statement as, "Now, of course, you have your own Bible and that is why I am calling on you, to help you to find in it the answers to many interesting questions. Haven't you often wondered just what the Bible definition for the soul of man is?" By following with several other questions, without giving the answer, but showing the party how the books will help him to find the answer in his own Bible, this objection can be overcome. This objection is encountered largely in communities where the sectarian spirit is strong, and where the people are faithful to their own particular church. It is well, therefore, to stress the point that the books you are offering are not sectarian but present the Bible proof regardless of any sect, creed, or denomination.

With this same objection usually goes the one, "Oh, that's just man's opinion." This can be met at the same time in discussing the point by adding some such remark as, "Now, what we want is the truth, isn't it? not just man's opinion; and that is the very purpose of these books. It is because of so much of man's opinion that we see so many different creeds and denominations in the world today. These books have been written for the very purpose of enlightening the people on the Bible itself, without regard to these. Notice in the back of this book (*The Harp of God*) the many, many scriptures which are referred to in these books." Then show them how the Scriptural index can be used.

One colporteur informs us that she has met this objection in this way:

When I meet this objection, I open the *Deliverance* book at page 2 and show them that the books are entirely supported by the Lord's Word. I tell them that the Lord uses human instruments in telling his purposes to the people now. I show them how Daniel was used in his day. 'Surely Daniel was a human agency used of the Lord and loved the Lord. Daniel was commanded to close up the book until the time of the end. We are now in that time, and it is now possible to have an understanding of the Lord's purposes. The Lord is using human individuals to do it.' I show them how every point in the books is supported by the Lord's Word.

### "Haven't Time to Read"

Then sometimes you get into a community where it seems that the people are very busy, or you come to a door where you see conditions are such that you would judge that the people will be sure to raise the objection, "I just haven't time to read." Change your canvass to suit the situation, if possible, and answer this objection before it is raised by them. The suggestion has been offered that when you encounter this condition some such remark as the following is effective: "Now I see that you are a very busy person and probably do not have much time to read, but these books were written for people in these very circumstances. They do not require lots of time, and you do not have to read them like you do an ordinary novel." Show them the advantage of the topical and scriptural index which makes it possible for them to get an answer to their question in a moment's time.

### "I Have No Money"

With hard times increasing among the people, one of the most frequently met objections is, "I have no money." In most instances, however, it is not the true reason for their rejection of the books. One worker tells of a call he made on a man who listened to the canvass for a few minutes and then said, "I sho' would like to have the books, but I have no money." The worker kept right on talking until finally the man took out a five-dollar bill and took the entire set. In many instances what is really meant is, "I have no money for your books because I am not sufficiently interested to take them and do without something else." The task of the worker is to convince them that what he has is more important than anything else that they could possibly obtain. In order to be able to do this, it is absolutely necessary that he himself first be convinced of the fact. If you yourself do not believe that God's truth is more important to you than a life of ease and comfort; if you yourself do not believe that the Lord is the rewarder of those who diligently seek him; if you yourself are not thoroughly convinced that

an understanding of how to obtain life is more essential even than one square meal, and that it is more important to know how to honor Jehovah than to gratify your own selfish desire, how do you expect to be able to convince anyone else of the fact?

One colporteur who has had remarkable success in working in territory where the people have been suffering from extreme hardship, writes us:

As everywhere else, these farmers are all hard pressed and find themselves between the upper and nether millstones of high taxes and low prices for their products. Invariably they listen most attentively to the canvass. Yes, they would like to have them, but..... they feel that they cannot afford them. I found it very effective when they plead lack of funds, to say, 'I surely realize how it is with honest folks in these days. You not only cannot afford to get what you *want,* but you cannot even get *the things that you really need.* That is one of the reasons that the I.B.S.A. is making such a heroic effort to reduce the cost of these books, so as to put them within the reach of everyone. If I knew of anything you could spend a litle bit of money for that would be of more lasting benefit or of greater real comfort and encouragement, to you and to your family as they grow up in this perverse world, I surely would not want to see you spend anything for these books. Even if one has to make a real sacrifice to get these books, just at the time, yet long years after you have forgotten your little present difficulties and also the trifle which these books cost, you will still have these books. And better than that, you will have the comfort and encouragement out of them for yourselves, and your children will have the education and the information out of them, which will be far more valuable to them than the things they will learn at school.' You have to give them a real honest-to-goodness, logical and Scriptural heart-to-heart argument that will prove to them beyond a doubt that the books, and the favor of God which they represent, are worth more to them than mere bread and meat and shoes; also that they are more likely to get the necessary food and clothing by the favor of God than they are by their own best efforts, which are becoming more and more futile.

Another colporteur suggests:

One way I find to meet this excuse of "No money", is to tell them the cost of the books will not be more than the ordinary laborer's day wages. "You can squeeze back the cost of the books in this way by putting in another day's work." Tell them that 'Jesus sacrificed in behalf of the truth. The earth is Jehovah's, and everything therein, and so you will receive a blessing and be glad that I have brought it to you'.

Still another colporteur writes:

One good way to meet the "No money" proposition is to ask for a check; and if the checking account is low ask them to date a check for their next pay day and you will hold it until that date before cashing it.

This method is also suggested by another colporteur who says:

*At least half* of the people that eventually take the books from us turn us down at first, having "No money" or some other reason. We pay no attention but just say, "Oh yes, I wanted you to be sure to notice this," and start to talk to them again from a different standpoint. If they really have no money, we offer to take a check (always carry some blanks on the local bank; or if you do not have one on the right bank, offer to change it for them). In the last three months we have taken ten or twelve checks dated from one week to one month ahead, thus allowing the party to get the money and deposit it, and have never lost a penny so far.

But the most powerful and effective answer to the "No money" prospect is the sincerity and earnestness of the worker himself. If you sincerely believe that you have just what they need and that it is really worth more to them than their last dime, that God's truth will bring satisfaction where everything else fails, and joy where otherwise misery exists, you can be a real help and a blessing to the people.

**"I Have One Book That Covers All That"**

Frequently the worker gets into territory which has just been worked by a book agent who has been selling some large and expensive volume on the Bible, and the people feel that what they already have is sufficient. One colporteur finds the following an effective method of meeting this objection:

Prospect: (after the colporteur has shown books) "Your books are good and all that, but I have one big book that covers all that in one. It has a fine leather cover, and I paid $5.00 (or more) for it." (Sometimes it is a large indexed Bible, instead of a book on the Bible.)

Colporteur: "Yes, I am sure that the book is very pretty, but haven't you found it quite tiresome to hold so large a book when you wish to read a good deal?"

Prospect: "Yes I have; and really I do not read in it like I want to for that very reason."

Colporteur: "Because I have found that to be true in my case is the reason I asked you. Now do you notice that these books are a complete help, yet are bound in a convenient size to hold? You will really get much more good out of them than a large book."

I have found so many people that agree that our books in a group are much better than a large one.

Another point to remember in such instances is not to tell the party that he has obtained something that does not contain the truth. No one likes to be told that he has been "stung". To waste time talking against some other books but prejudices the party against you and the work you are doing. Agree with him that the book is pretty, but show him how your mission is entirely different, that the entirely distinctive feature of your books is that they tell of God's kingdom on earth.

### Agree with Prospect; Don't Argue

Much time and energy is wasted by many of the workers by getting into arguments on the Bible with the people upon whom they are calling. This is never a good policy, because such arguments rarely, if ever, accomplish anything. The old adage, "A man convinced against his will is of the same opinion still," is a good one to remember; for even though you may defeat the person in the argument, the sting of defeat will more than likely make him more openly opposed to you than ever. Your mission as a representative of the Lord is to preach the gospel of the Kingdom, not to get into arguments with the people. The most effective way to do this is to encourage them to take the books, to read for themselves the Bible proof presented therein. If they do so, they will have a far better opportunity to get the correct view of the Scriptures than by disputing with you on various passages. Too much stress cannot be laid on this point.

One colporteur writes us:

I believe that it would be a great help to all workers to remember the rule to sympathize, not antagonize, or to agree, never contradict. For instance, if one says to me that he has no time to read, I never say to him, "You will have to take time to die," or, "You have time for other things." It seems to me that that would be to antagonize. Rather, I try to put myself in his place, taking it for granted that he honestly thinks that he has not time to read, so I say something like this: "Yes, I understand, for I do not have time to read much, and I just love to read. What slaves of necessity we are." By this time he is sympathizing with me, that is, has a "fellow feeling" for me, for we are in the same predicament. In that frame of mind, it is easy to get his attention while I speak of the relief from this condition. I have such an inborn dread of meeting strangers that unless formality and coldness are dispelled in the one whom I am canvassing I am at a great disadvantage. In order to do this, I usually say with a smile and a bow, "Good morning. I have the pleasure (and I say it as if really a pleasure, and it *is* the greatest pleasure in my life) of coming to you from the Watch Tower, representing Judge Rutherford."

Another colporteur writes:

Sunday I was showing the books to a gentleman. He picked up *Creation* and, after examining it, said, "I don't think there is much in this book." I asked, "Why?" He said, "I don't believe it"; and then he read the ad in the back for the *Hell* booklet and said, "Now I think hell is just what the Bible says it is." I thought of what you had said about 'agreeing with them' and said, "You are right. It surely is." He at once quieted down and took the Jew book, while his wife had the *World Distress*. She spoke up and said, "I like that one." He took both of them and said, "If you will come back the 6th of December, I will take *Creation, Deliverance* and *Reconciliation.*"

### The Value of Demonstrating

One worker writes:

I find that demonstration is what places the books, and to arouse interest I ask questions and show them how easily the answers are found. Then while still talking about my last book I get all the books into one hand and hand the bunch to the customer just as though he fully intended to take them, and say, "$1.98." (He, of course, was offering the five books) Doing that to a man the other Sunday, he took them and walked away to find a place to lay them down so he could get his money. His wife, also lost in the moment, said, "Well, ain't you going to pay for them?"

Friends ought to learn the indexes in each book and have certain ones memorized to aid in demonstration.

Another time, to a woman, I mentioned, "Where is God, and the Pleiades?" She at once awakened to wonder and asked, "Do those books show that?" "Sure," I answered, and turned to the *Reconciliation* book index "P" and proved to her that it is found on page 14, and that anything like that which daily comes up can be found and answered, and your Bible to prove it.

We believe that this is a very good suggestion to follow, as it helps to convince the people that they really need the books. Besides this, it shows them how they can get the most out of them after they have obtained them.

### Questions Stimulate Interest

One of the most effective methods of arousing interest is to inject a number of different questions into your canvass. It is not necessary for you to answer them yourself, but rather show how the answers can be found in the books themselves. To do this is much more effective than to tell the answer yourself. To aid the workers in this, the Society has prepared question slips based on the various books. Many of the workers are using these and are finding that they have done wonders in aiding them in placing the books in the hands of the people.

A colporteur writes us:

> In the past I have been asking a lot of questions and then answering them myself, and about all I was doing was just killing myself. I ask the questions now but don't answer them. I tell them the answers are in the books, and the people's interest and curiosity are aroused.

Frequently these slips do all the canvassing in themselves and, when left with a party, will awaken a desire for more of the Kingdom message, as this brother writes:

> I tried to canvass a man and he would not let me, so I handed him a question leaflet, and went to my car. I was just getting ready to start when I looked around and saw him coming after me. He asked to see the books and finally took five of them.

One colporteur has obtained question leaflets on all the various books, and makes a little booklet out of them by putting them all together with the radio leaflet on top. She says that it takes well, and contains some real advance information for the people which they seem to appreciate.

### Conclusion of Canvass

Sometimes the worker meets with a party who spends considerable time in weighing in his mind as to whether or not to take the books, which makes it necessary to talk more than usual. In bringing such a canvass to a conclusion, it is well to stress but *one* basic thought. In your canvass you have talked of many of the features of the books containing God's purposes, and no doubt have been able to notice some one which seemed to particularly interest the party. Stick to this one instead of changing the subject, and bringing up additional points along the same line which will aid the party in making the proper decision.

In your closing remarks be positive, not negative; by which is meant, convey the impression that you expect the people to want to take the books. If you make them think that you do not expect them to want them, naturally their reaction will be the same. Thus, the negative closing would be, "Now you wouldn't like to have me leave these books with you today, would you?" This is inviting the person to say "No". The positive way would be to say something like this, "Now I shall be glad to leave these books with you today so that you can start your reading at once. Just think of it, only $2.40 and the entire set of 7 books is yours right now."

Encourage them to take the books; don't discourage them. But don't try to force them into doing it. Remember that your commission is to be a witness for the Kingdom, not a book agent, and to help and to encourage the people. It is fitting and proper for one to endeavor to show the people how they are in real need of the Kingdom message. If they know nothing about it, one cannot expect that they would recognize this need; but it is there nevertheless. If persuasion, instead of force, is used, this recognition of the need can be awakened; but otherwise not. The Lord has honored you with the commission of representing him and watching the interests of his kingdom. May all go forth in the work with the unselfish desire to exalt and honor his name.

### A Suggested Canvass

In the following canvass, it will be noticed that an effort is made to offset the following possible objections which arise in the prospect's mind:

(1) This fellow is just another book agent.
(2) All those books must cost a lot of money.
(3) That's just man's opinion.
(4) I have my Bible.
(5) I belong to some other church.
(6) I haven't time to read.

Other features:

(1) Short introduction to arouse interest.
(2) Arouses interest by
    (a) Questions.
    (b) Demonstration.

(3) Stresses one primary point of how books encourage home Bible study.

Good morning:

I am representing the Watch Tower, which has been broadcasting Judge Rutherford's most interesting Bible lectures every Sunday morning over a network of 32 radio stations. Have you ever listened in to any of these remarkable programs?

There has been such a demand for more information on the subjects which he has been discussing that I have here his latest books. (Produce set) Now please don't mistake me for a book agent, for I am not. Rather I am calling on you and the rest of the people in this community to tell you about the good news of God's kingdom, and to encourage home Bible study. When I tell you that I am offering you all these seven books for only $2.40, not apiece, but for all seven, you can see that I am not doing this work for any commercial purposes, but giving them to you at cost. If I were a book agent you would have to pay that much for each book.

This special offer is being made so that everyone might be able to rejoice in the good news of God's kingdom which these books contain. They show that it is not God's purpose to have the people suffer, to live in misery, sickness, under oppression, and die, but rather that he purposes that they shall enjoy happiness, peace, prosperity and perfect life right here on the earth. They prove to you conclusively, right from your own Bible, that we are living in the great time when God is to vindicate his name from the many false charges which have been made against him and to bless the people.

In considering such things, you do not care for man's opinion on them, but what you really want is the truth, isn't it? That is the very purpose of these books, to give you just exactly what God's Word of truth, the Bible, has to say on these all-important subjects. If you have a Bible of your own, so much the better; for it will help you prove that which you read as true.

Now haven't you often wondered just what the soul is? What happens to the heathen, or the innocent baby when it dies? Where the dead are? Will the earth ever be destroyed? Will mankind ever live for ever? and hundreds of other questions like I have printed on this leaflet, which shows the exact page on which their answers can be found in these books? There are all kinds of different ideas on these subjects, but the Bible is the only true source to which to go if you really want the truth. And when you see how much more wonderful the Bible answer is than the theories of men, you will rejoice greatly. These books are not sectarian or denominational but are for all people, Protestants, Catholics, Jews or Gentiles.

Notice in the back of this book (taking out *The Harp*) that there is this scriptural index so that any time you want to look up the meaning of any passage all you have to do is to locate it in this index and then turn to the page. And in this book (——), notice this attractive topical index which enables you to find on just what page any subject you want to look up is answered. Now take for example this matter of the soul. By looking under "S" you find that it is discussed on page ——. (Show them how to use the index.) Turn to this page and there you have the answer. A similar index is in the other books, so that if you are one of those busy people who find it difficult to get the time to read very much, these books are just what you want. Without waste of time, in a moment, you can turn to the page and find the answer.

The purpose of the books is to help the people to see that the Bible really does contain a satisfactory answer to their many perplexing questions and problems. As you read these books, you will rejoice as have millions of others in coming to a clearer understanding of the great purposes of Jehovah God and the wonderful time which is just ahead.

Just think of it, all these seven books today are only $2.40. By giving me only $2.40, I shall be glad to leave with you all seven beautiful books.

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And now, dear brethren, above all, remember that you are ambassadors for the Most High, the Creator of heaven and earth. Without his help and blessing you can do nothing. Ask for it each day, and then, in his strength and in his name, with boldness and dignity, witness to the people that Jehovah is God, King Eternal. And as you go forth also remember that we here at Brooklyn are pulling with you, heart, mind, soul and strength, all that we have.

Your brethren in partnership with Christ,

Watch Tower B. & T. Society.

# TERRITORY PROBLEMS

Both classes and colporteurs are faced with the problem of getting their territory worked thoroughly. When the Lord entrusts one, be it a class or a colporteur, with an assignment of territory, to it or him has been committed a certain interest of his kingdom. It becomes the responsibility of such to see to it that the witness is given to the people who live there. Some feel inclined to work only the towns and rural sections on the main highways, considering that if they have done this they have fulfilled their obligation to the Lord. But are not those who live in the remote sections just as much entitled to hear the Kingdom message as those who are more fortunately located? Surely so. More and more of the friends are awakening to this responsibility and are finding that when they put forth a special effort to get to those in such remote sections the Lord frequently has a special blessing for them.

### WORKING REMOTE SECTIONS

One colporteur who has enjoyed the privilege of being in the full-time service for years writes:

"Never pass up a little old side road; your very best territory is out there, probably at the remote end thereof. Don't call a territory finished when you have canvassed the towns and main roads. You have then only started the territory, and have done the poorest parts first. Experience shows that it is best to work the territory systematically, canvassing everybody everywhere, taking the territory clean as you go. If there are logging camps, turpentine camps, mining camps, or other isolated communities, find this out; learn their pay days in advance, and plan to be there on the instant. Usually this is on Saturday afternoon. Be there on the job prepared to work late that night and all day Sunday and especially early Sunday morning, before any one gets away."

This is excellent advice for pioneer colporteurs, and can be put to good use by the classes as well.

To be sure, the roads are likely to be worse during the winter months, which makes the task more difficult. And yet it is a problem that must be faced. There is much territory, particularly in the South, in which the rural sections have never been canvassed. During the wintertime the roads are very muddy and wet. During the summertime, when they are dry, the colporteurs desire to go North, where the weather is cooler. To meet the difficulty takes a real zeal for the Lord and a desire to seek first the interests of his kingdom.

One sister who was working in the mountainous sections of Kentucky last spring wrote to us:

"Every road goes up a creek, and you cannot tell what you are going into. Many roads are impossible to travel by foot. One day I had three houses to call at, up a creek, with no way to make except by wading half a mile. So I took off my oxfords, and had to be very careful not to slip down, as the roads were very slick. At the first house I was invited right in. The lady said, 'My girls were just wishing for some good books to read. How remarkable you came so soon!' So she took the set of 5, and several booklets. I had to remove my shoes again to continue on up the creek. Calling at the second house, the folks had lost a baby and were in need of comfort; so it was not hard to show them their need of the books, also a Bible. Continuing to the third house, I found they did not have anything to read and were very glad to get the set of 5 books and booklets. I had taken chickens at each of the three houses, so had quite a load to walk down the creek with, but was so glad I could take the Lord's message to them."

Surely the Lord was pleased with this sister's effort in getting to these homes where almost everyone would have passed them by. This but illustrates the point made by the other colporteur about the advisability of getting into the most remote sections with the message.

Another sister got into a territory where the roads were very bad, and impossible to work with an automobile on this account. But she did not give up. Instead, she hired a horse from one of the farmers for $1.00 a day, including a saddle and bag. She writes:

"Am due to confess that horseback-riding all day is very tiresome; but by this method I am enabled to reach every house in the country. I can't stand riding every day, for I get too tired. . . . I can carry 45 bound books and some small booklets, and am mailing books to post offices on the way."

A pioneer colporteur working in Idaho tells of an economical way for colporteurs to work remote sections:

"This is my fourth night out on the road, and I find it to be the way to place books. I have doubled in the number of books placed by staying over night at the place of my last visit. If one place refuses to keep me, I keep going until I find kind-hearted people. So far I have found them more than willing to accept books when offers of cash seemed to be less acceptable, since I make plain my work and mission. By stopping on the road in this way I have my bed with me, and I save extra mileage to a central camp. Also, I am able to place extra books because of the added time to spend in the work and because of leaving acceptable books in the home where I lodge, with people who might otherwise refuse to take them."

### WORKING SMALL STORES

Another one of the problems to be met is how to canvass the small stores and business sections of the towns and villages. This colporteur, who has had considerable valuable experience, writes:

"In working the stores in the small towns, I used to go in and start my canvass regardless of who might be standing around. Often the manager would hem and haw, look foolish, and guess he wouldn't be interested. I soon found that the audience made him self-conscious and killed the interest. Now I ask for the manager. If he says he is the manager, I say, 'May I see you for a minute?' and walk back to a convenient place away from the rest of the people. I contrive, if possible, to lay my brief case on a desk, table or counter in such a position that his back is toward the other people. Then I canvass him in a low tone. If he takes something, and he usually does since I use this method, I canvass the others. As the storekeeper took something they often do also. After I have placed books with one or two in a place or locality, I invariably use their names in my next canvass. 'Mr. Robinson seemed much interested in this,' or, 'When Mr. H. Smith took these books a few minutes ago he seemed much interested in this comment.'"

Many colporteurs who have been working their territory thoroughly are finding that these small stores, which in times past have been overlooked, are proving to be the best of territory.

### WORKING APARTMENT HOUSES

Apartment houses in large cities afford excellent territory for the wintertime. Some have difficulty in finding the people at home, but one colporteur from Birmingham writes:

"Many people in apartment houses are never at home in the daytime, as most of the ladies are working. A good time to find them at home is after five o'clock. I have been calling on them then with some success."

A colporteur here in New York has found that evening canvassing in such sections is an excellent time on this account. The people are likely to be a bit fearful with strangers calling after dark, but he has found that a good way to quiet their fears is to have his wife with him in the work. When the bell is rung and if someone asks through the speaking tube, who it is, he replies, "This is Mr. and Mrs. ——— from the Watch Tower." He informs us that invariably the two of them are invited in to sit down and they have a wonderful opportunity to display their books by placing them on the table. He informs us also that by working together they are able to place two or three times as many books as when working alone. Sometimes the sister does the talking and sometimes he, depending on the circumstances.